

A  
**SERMON**

Preached on the

**Thanksgiving-Day.**

The 27<sup>th</sup> Day of October, 1692.

A T  
**CROSBY-SQUARE.**

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By **SAMUEL SLATER,**  
Minister of the GOSPEL.

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**LONDON:**  
Printed for John Lawrence, at the Angel in the  
Poultry, over-against the Compter, 1693.



7  
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TO THAT

Flock of GOD, which meets at Crosby-Square.

Dearly Beloved,

**T**HE following Discourse was through Divine Assistance, prepared for you, and deliver'd in your hearing; it is now publish'd upon your Desire, which would not take a Denial. Ambition of appearing in Print is far from me; the very Trouble of it is sufficient to discourage one who hath so much Work besides to engage him: But you are so dear ever me and to me, that to refuse what you request is next to impossible, specially when it speaks your Zeal for their Majesties Interest, and tends to the promoting of common Good.

The Acceptance my poor Labours find with you is a great strengthening of my Hands, as your Peace and Unity among yourselves, and the sincere Love you bear to all that love our dear Lord Jesus, is no less the matter of my Rejoycing: Sad Divisions there are to be found up and down at this day, which cause great Thoughts of Heart, and call for great Searching: Oh that the infinitely

## The Epistle Dedicatory.

*nitely great and wise Physician would be pleased to speed the Healing of them ; and blessed be his Name, the Devil hath not hitherto set his Cloven Foot among you ; and oh that he never may ! And that you may still keep the Unity of the Spirit in the Bond of Peace, growing exceedingly and sensibly in Grace, and in the Knowledge of our Lord and Saviour Jesus Christ, shining with the bright Beams of Holiness to the Adorning of your Profession : And that you may meet with God in Ordinances here to your Comfort and Improvement, and after that have a full Enjoyment of him, and immediate Communion with him in his Heavenly Kingdom for ever, is and shall be the hearty Prayer of him who is*

*From my Study,  
Nov. 14, 1692.*

**Yours to serve you**

**in the Gospel of Christ,**

**S. SLATER.**



[ 9 ]

XX. Psalm v.

*We will rejoyce in thy salvation.*

**T**HIS short, but sweet and excellent Psalm was indited by the holy Spirit of God, and penn'd by *David*, the sweet Singer of *Israel*, in the form and manner of a Prayer, for the help of the Church in their imploring Blessings and Successes upon their Kings, whom God by his Providence had set over them; though here is also a particular Reference or Respect had unto the Lord Jesus, who is the Head of the Church, and over all things to the Church, King of *Sion*, and of Saints: Of whom those other Kings in their Power and Authority were Types, shadowing of him out in his Royal Office and Dignity; and some of them, as *David* and *Solomon*, were so in a more special and peculiar manner.

The Psalm indeed doth contain in it two parts, or is made up of two things, Prayer and Praise. The former of these, namely, the Prayer, takes up the five first Verses, in which they do humbly and heartily beg of GOD these things for the King:

*First*, They beg of GOD Audience for the KING, *The LORD bear thee in the day of trouble*. Where we may observe that Kings may be in Trouble as well as meaner Persons: They have Burdens upon them, the Burden of Government, which calls for a strong Shoulder; and the Burden of Care, which requires an able

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Head

Head and Heart. And as they have their Burdens, so their Troubles; Crowns and Thrones are not without their Thorns no more than other Things. Trouble will make its entry into the Prince's Palace as well as the Peasant's Cottage.

Observe again, As Princes have their Troubles, so they should not be without their Prayer: It is not enough for them that their Clergy and other Subjects are Suitors on their behalf, but they ought to spread their own Case before God, and make their Requests known to him; while their People pray for them, they should pray for themselves and their People too. As they are Men of Power, so they should be Men of Prayer. *I give my self unto prayer, said David.* And happy that Nation which hath a Praying King, such a King as is valiant and dares fight with Enemies for them; and being gracious knoweth how to wrestle with GOD too. It is in the Text taken for granted that the King prays, and therefore they desire he may be heard.

Observe again, While the King prays, it is the People's Duty to back him, and set in with God with him, and for him: We owe him a special Room in our Hearts and Petitions, *The Lord hear thee in the day of trouble:* Doth the King pray? oh that he may prosper! oh that his Prayer may come up before God as Incense! oh that his Prayer may be accepted and granted, *The Lord hear thee.*

Secondly, They desire Protection for him: *The name of the GOD of Jacob defend thee.* Do Troubles encompass thee; let Salvation do so too: Are Men thine Enemies; let God be thy Guard: his Name is a strong Tower; let it be so to thee from the Face of thine Enemies: Let all his glorious Attributes, which are as so many Letters

ters of his Name, be engaged and employed for thy Security and Preservation.

*Thirdly*, They beg Assistance for him, not only that the Divine Shadow may be over him, but that the Divine Hand also may be with him, and the Everlasting Arm stretched out on his behalf: *Send thee help from the Sanctuary, and strengthen thee out of Sion. Help* when thou needest it, and callest for it; maist thou never be without the help of God: *Strength* when thou hast Enemies to grapple with, that thou maist conquer them; and when thou hast Work to do, that thou maist go thorough with it, and do it to Acceptance, Praise, and Honour: send thee such Help as will be seasonable, and such Strength as will be sufficient.

*Fourthly*, They beg for him Acceptance with God, and the gracious Remembrance of all his Religious Services: *Remember all thy offerings, and accept all thy burnt-offerings.* O my Friends what a singular Comfort is it to a gracious People, when they know their King to be a true Worshipper of God, together with them, and have reason to look upon him as one that is devoted to the Fear, Service, and Honour of God; and when they are so persuaded, it is unquestionably their Duty to desire that he might in all that he doth be accepted of God, acceptable to his People, at least to the best and most judicious of them, and to his God too.

*Lastly*, They beg the fulfilling of all his Counsels, and of all his Petitions, Verse 4. *Grant thee according to thine own heart, and fulfil all thy counsels.* And, v. 5. of which the Text is a part, *The L.O.R.D. fulfil all thy Petitions.* The Lord grant, that when thou hast directed thy Pray-

er, and lookest up, thou maist see something of Mercy coming down : That none of thy Prayers may miscarry, none drop by the way, and fall short of Heaven, but that what goeth up in a Cloud of Prayer, may descend again in a Shower of Blessings : And that none of thy prudent Counsels may prove abortive, but what thou hast been travelling with for the Glory of God, the Welfare of the Church, and the Good of the Nation, thou maist be able to bring forth. The Lord grant that thy Prayers may be followed with satisfactory Answers; that thy Counsels may be crowned with prosperous Issues, and thou maist prove most happily successful in them both.

Besides these their Prayers for the King, (whose Example let us follow in Prayer for ours, who highly deserves it at our hands, as all must acknowledge who are not basely disingenuous and ungrateful,) they do in the words of the Text promise and ingage for their interesting themselves in his Good, and that his Safety, Peace, and Welfare shall be the matter of their Comfort, *We will rejoyce in thy salvation.* In which words we may take notice of these two parts:

- I. A great Mercy or Blessing bestowed upon the Person of the *King*; that is, *Salvation*.
- II. A futable Affection thereupon working in the Hearts of the *People*; and that is *Joy*: this they promised, *We will rejoyce in thy salvation.* If God be thy Defence, that shall be our Delight; and I question not their Performance, good Men will be as good as their word. And may their Example be followed by us, may all the People of this Land tread in their steps. God hath graciously commanded Salvation for our King; and now let us rejoyce in his Salvation. Sure

I am there is very great reason, why we should. The Doctrine which I shall from hence draw and insist upon, will be this:

Doct. The Prince's Salvation is just and great Cause for the Peoples Joy: When the Prince's Salvation goeth before, the Peoples Joy should quickly follow after; Praises should even tread upon the heels of Mercy, and answer presently as the Eccho doth the Voice. And now that our King who hath receiv'd the Mercy, doth out of that kindly and deep sence he hath of it, call us to the work of Praise, we should have our Ears open to the Call, and our Hearts rais'd and tun'd for the Work: Now that their Majesties say to us all, *Bless the Lord with us*; that Man who will not come forth with a *Blessing*, deserves to meet with a *Curse* at home. He that is without his Joy is unworthy of a share in the *Benefits* of the *Salvation*. In the Prosecution of this Point, I shall observe this Method:

1<sup>st</sup>, I shall prove it, and give you some Reasons for it, why the *Prince's Salvation* should be the *Peoples Joy*.

2<sup>dly</sup>, I shall instance in some particulars which do accent the Salvation, and therefore may very well raise and encrease the Peoples Joy: A special Salvation ought to be attended with more than a common Joy. Here I shall present you with some Considerations that may help to furnish you with the better Sacrifices of Thanksgiving, and prove as Fuel to raise a higher and more noble Flame.

3<sup>dly</sup>, I shall in a few things shew you, what kind of Joy we should have, what ought to be the Properties of it, if we desire it may be accepted and approved of God, and then,

4<sup>thly</sup>,

ably, We shall make some Improvement of it in a way of Use and Application, and in all have a due Respect to the Time. We will begin with the first, and shall speak to it as at this day it hath a direct reference to his present Majesty; his Salvation doth loudly call upon us to rejoyce in it, for these Reasons:

1. Because it is such a Salvation as hath come to him upon the Wings of Prayer: Sudden and unexpected Mercies, Deliverances, and Salvations ought to be rejoyced in, such as come to us in a way of Surprise, when God doth for us things that we thought not of, that we looked not for; these we should entertain with Joy, and be thankful for. There speak the watchful Care and rich Mercy of a gracious God. But when we can look on a Mercy, a Salvation as an Answer of Prayer, it puts a further and very delicious Sweetness into it, and accordingly calls for the highest Praises. When a poor Woman hath been in hard Labour, and had many a severe Throw and terrible Pang, that hath extorted Groans and Shreiks from her, Oh! what Joy is there when she is told that a lovely perfect Child is brought forth into the World: If we do not trifle with Duty, but understand what Prayer is, and manage it aright, we do travel in Prayer, we have our Pangs and Throws, and surely it is with great Writings that we wrestle, and when the Mercy sucks in the birth, what an Agony is the holy Soul put into: And when we do prevail, when Free-grace saith, Be it to you even as you will; and Divine Providence midwives the Mercy into the World, we should be very disingenuous, ingrateful, and unworthy if we should not heartily Welcome it, embracing and hugging it with joyful Arms. A bare Salvation is a Mercy, a single Mercy, but a Salvation fetched in by Prayer is a Mercy doubled upon us: A meer Salvation is but a common Mercy, extended to the



Bad as well as to the Good, to Brutes as well as to reasonable Creatures, for *God preserveth Man and Beast*. But that Salvation which is commanded and sent in as a Return of Prayer is a special Mercy. How greatly upon that account was the Heart of that good Man *David* affected in the 66 *Psal.* 19. 28. *Verily God hath heard me, he hath attended to the voice of my prayer: Blessed be God which hath not turned away my prayer, nor his mercy from me.* Now while our King hath been studying, caring, and consulting for us, while he hath been travelling, labouring, and fighting for us, we have been praying for him. Some of us have been praying for him every day, and more than once in a day: you know what Prayers have been made and multiplied for him in our publick Congregations, and solemn Assemblies; what Clouds of Incense have ascended to Heaven, what Days of Prayer have been spent and set apart for him, what Fastings and Prayers there have been, and in them the Pourings out of our Souls; and it hath not been in vain, God hath heard, and answer'd, and done: therefore let us be joyfull in the Lord and his Goodness, and take up the aforelaid Expression, *Blessed be God that hath not turned away our Prayer, nor his saving Mercy from our Sovereign*: Yea, and again, let us say, *Blessed be God.*

2. The King's Salvation is and ought to be the Matter of our Rejoycing: because by means thereof there is the continuance of our Peace and Prosperity. Indeed when Princes instead of being the Fathers of their Country, do become Tyrants, and their Government degenerates into Oppression; when they bind heavy Yokes and Burdens upon their Subjects, and sport themselves in their Sorrow and Ruine; when they take destructive Courses, and are known to joyn with a common Enemy in order to the Overthrowing of all: then it must be own'd a Mer-

cy



cy to have them taken away, for it is a good Riddance: and that Hand which gives them a fatal Stroke, or a reasonable Remove, reacheth out a singular Kindness to the People. It's sad when they sit in the Throne, who will not mind and pursue the great Ends of Government: But the Salvation of a Prince whose Heart is set for publick Good, and who doth (as *David* said) bear up the Pillars of a Land, should engage all his Subjects in the Work of Praise.

There are, I would hope, not many among us, but what are sensible what a potent and cruel Enemy we have too too near us, that hates us with an implacable Hatred, a declared Enemy both to us and our Religion, and who will, if ever it come within the reach of his Power, make us pay dear, and smart bitterly for the Opposition we have made him, and the Blows we have given him, of which he possibly is soar, and it is not a little slight Revenge that will satisfie his Rage: Rods will not be thought bad enough, no, no, they must be Scorpions. And some, who have their eyes in their Heads, and open, do, and cannot but see what kind of Persons we have living among ourselves, what Vipers lurk in our own Bosoms, who are full of Discontent and Malice, so that they cannot command themselves, nor bridle their Passion, but must give Vent: We see their Restlessness, we are not Strangers to their Purposes and Endeavours, and we hear their Threatnings, and if God had not been pleased to guard and establish the Throne, to preserve our King abroad, and our Queen at home, and continue them both to us, what Confusion would that sort of Men have put us into before this? How would our Land have been made an *Aceldama*, a Field of Blood? But through Divine Goodness, our King is saved, our Peace is preserved; you may follow your Callings,

lings, take the Comfort of your Estates, enjoy your Relations, delight yourselves with and in your Friends, meet together in the great Congregation, Worship God in the Beauty of Holiness, and sit under your own Roofs, Vines, and Fig-trees, none making you afraid; and therefore we have reason to rejoyce in the King's Salvation.

3. The Salvation of the King is and ought to be the Matter of our Rejoycing, because it is a great ground of Hope and comfortable Expectation for the future: The broken hearted and weeping Prophet *Jeremiah* did teach the Inhabitants of *Judah* and *Jerusalem* to bewail their own Loss by the early Death of that gracious and most excellent King *Josiah*, in these Expressions: 4. *Lam. 2c. The breath of our nostrils, the anointed of the Lord, was taken in their pits; of whom we said, Under his shadow we shall live among the Heathen.* Blessed be God, our King is not taken in their Pits, nor fallen by their Swords, nor stab'd by their Ponyards, nor poysoned with their Figs, nor wounded by their Bullets, nor cut off by any of their cursed Plots: But may we not say, He is the breath of our Nostrils? I mean under God, for without him he is no more than another Man; but it is to him under God, that we do owe our being a Nation, a Nation in so much Peace, a Protestant Nation; and may we not hope and say, That under his Shadow we shall live, notwithstanding the burning glowing Fury of our enraged Enemies, and under his prudent and happy Conduct we shall be delivered from, and prevail against the Power and Attempts of those Sons of Perdition, who are skilful and greedy to destroy, and who would gladly make us their Prey, and swallow

us up quick. Surely we may look upon this Preservation in the midst of so many Enemies and Dangers as being a singular Token for Good, and comfort ourselves with the thoughts of this, that he is continued by God in Mercy to us, to the Nation, to *Europe*, and to the Church of CHRIST: And that as he hath not only exalted him, and placed him in the Throne, but likewise honoured him already by making use of him as an eminent Instrument in his Hand for Good, so he will go on to imploy and prosper him yet further; and that he still hath more great and excellent Work for him to do, both among us, and in the World. And that as his Hands have laid most happily the Foundation of our Peace and Prosperity, so he shall proceed until he hath added the Top-stone, upon which there shall be joyful Acclamations, *Grace, grace to it.*

And since God hath put it into the Hearts of their Majesties, with so much Thankfulness to own him in the Mercies which they have received, in the Deliverances which have been commanded for them, and in that signal Victory which was given their Forces at Sea. I do heartily pray that they may, and I do with no small Confidence persuade my self, that they do and will look upon these Mercies, Deliverances, and great Success, as laying upon them strong Obligations to a continued and vigorous Appearance for the Honour of his holy Name, and the Prosecution of the great and glorious Ends of Government, that so Mercies may not turn Plaintiffs, nor the Expectations of God and good Men be disappointed. I conclude that upon these accounts, it is evident the Prince's Salvation should be the Peoples Joy.

My

My Work in the next place will be to offer to your serious Consideration some things which may advance and increase your Joy, in order to the filling up of this Day with the Duty of it, that the Flame may be answerable to the Occasion, the high Praises of God being both in our Hearts and Minds. Now to this purpose know, that an ingenuous and rightly spirited People should and will raise up their Joy and Thankfulness to a lofty pitch, a very high degree, for the Salvation of their Prince, when it is accompanied and clothed with such Circumstances as these :

*First*, When the Prince hath been the means of their Salvation, when he that is now their King was before their Saviour ; when he is not only their Governour, but their Redeemer and Deliverer also ; when that Crown which now he wears upon his Head, was placed there by the Hands of an engaged and grateful People, as a Reward due to him for the special Kindness he had shewn them, and the eminent Service he had done them : and when the Royal Scepter which he now sways, was by them put into his hand as an Acknowledgement of his having drawn his Sword in their Quarrel, and for their Defence.

Whatever some Sons of Discontent do mutter, we cannot but know how sad and doleful our Condition was, and what a black Cloud sat upon the face of Things among us, when he was by a gracious and compassionate God sent in to our Relief. You cannot so soon forget what a Multitude of perplexing Thoughts crowded in upon you, what Fears did fill your Minds, and that you were in your own Eyes an Undone People, when the Wicked did walk on e-

very side, and the vilest Men exalted, and the Power for most part put into the hands of those who were Enemies to you and your Religion. You know how Religion was discountenanced; Sobriety it self ridicul'd; Prophaneness tolerated and encouraged, the Flood-gates of Wickedness and Debauchery drawn up; the Edge of Penal Laws whet, sharpened, and turn'd against the best of Men, who were peaceable in the Land, and deserved not only Protection, but Promotion also. How did the Antichristian **B E A S T** lift up his Horn among us; the old rotten Whore endeavour'd to intoxicate all Ranks of Persons by her Golden Cup of Fornication; and the Locusts that came out of the bottomless Pits, swarmed among us. Were not Popish Schools erected for the corrupting of our Youth? and a wide Door set open in their Assemblies for the introducing Doctrines of Devils, and setting up Idolatrous Worship, which God's Soul abhors? In short, we were upon the very Brink of Ruine, in the Jaws of Death, and the heavy Iron Yoak of Arbitrary Government, Popery and Slavery almost bound upon our Neck; after which we must have gone bowed down to the Grave. This was the Time, this our Condition, when our dearest and most renowned King was pleased to interpose, and make a Rescue: and the Hand of our Gracious God was upon him, and with him for good; as he had inspir'd into him a mighty Spirit, so he assisted him with an Almighty Arm. And now blessed, yea, for ever blessed be his Name, for that he hath preserved and saved him; For verily *he did work with GOD that day*; as the People said concerning *Jonathan*, 1 Sam. 14. 45.

Secondly,

*Secondly*, The Peoples Joy should be very great in the Prince's Salvation, when having been the glorious Instrument of their Salvation formerly, he is still devoted to their good, and set heartily for it. Though there hath been an addition made to his Honour and Power, yet there is no abatement of his Vigilance, Kindness, and Care. There have been Kings in the World (History acquaints us with them,) that have been shrivel'd and confined to themselves, altogether swallowed up of themselves, though they mistook their Way, and mist their End, undoing themselves in a fond, foolish, and unlawful seeking of themselves. How many have there been that did reach at, and would grasp all in their own Fists; they would make Prerogative to command Law, and devour Property; as if the King were the only Figure in a Land, and all the Subjects must stand for no more than so many Cyphers: Or as if the People were made only for the King, and the King not at all for the People; whereas there ought to be a Reciprocation of Kindness between them; the King studying and seeking the Peace, Prosperity, and Comfort of the People; and they again contributing freely, chearfully to the Honour of the King. But there have been Princes wholly immerst, drown'd in the Pleasures of a Court, as if the gratifying of a sensual Appetite, and fulfilling brutish Lusts did better become them, and more loudly proclaim their Greatness, than a due and Paternal Care of the Body Politick would do. And without all peradventure that must of necessity be a very sickly, consumptive, and languishing Body, which hath such an Head, and whose Physician is its worst Disease.

But



But happy these Nations, if they will but know their Happiness, and not be peevish, fullen, and Enemies to their own Good: As our King came to deliver, so he goeth on to defend; as he came to wrest our Liberties and Comforts out of the Hands of those who had seized them, and to restore them to us, so he labours to preserve us in the possession of them. In short, as he rose at first like a beautiful Sun with Healing under his Wings, so he goeth on to warm and refresh us with his Beams. How much doth he think and study for common Good? How doth he labour and lay out himself? How doth he weary and spend himself, hazard and expose himself? We see the beauty and glistering of his Crown, but it is he that feels the weight of it: As it hath its *Rose*, so it is not without the *Thistle*. We little think how often he breaks his Rest, that ours may be undisturbed; how frequently and long his Eyes are held waking, while we lie down in safety, and throughout the Night take a sweet and comfortable Repose: The Voyages and Journeys which he undertakes, the Councils in which he presides, the Armies which he commands, the Battles which he fights, the Hazards which he runs for the preventing of ours, do speak him a loving, vigilant, and active Prince.

*Thirdly*, There is reason the Peoples Joy should be very great in the Prince's Salvation, when their Religion is dear to him, and lieth near his Heart. It is a very sad and dreadful thing when the King is an utter and sworn Adversary to that pure and excellent Religion, which is so precious in itself, and in the eyes of his People, as that they value it at a greater

Rate



Rate than all their Temporal Enjoyments, yea, than their very Lives. How sad is it when the Prince's Design is to deliver the Ark a Captive into the hands of the *Philistines*; upon the taking whereof the Subjects would (as once the Wife of *Phineas* did) cry out, and name the Land *Ichabod*, because the Glory is departed from it. It was sad when a *Feroboam* would not permit the Children of *Israel* to go and worship at *Jerusalem*, the City of the Great KING, where God placed his Name, and therefore to be the City of their Solemnities, but laid Snares for them upon *Mizpah*, and spread Nets upon *Mount Tabor* to catch them; and also set up his Calves at *Dan* and *Berbel* for them to pay Homage to; and by that means made them to sin: Such an one, wheresoever he is found, deserves to be counted the Plague and Curse of the People, who turns his own back upon true Religion, and not only so, but encourageth others to do the like, by making them the Objects of his Favour, and that the Highway to Preferment; neither is that all, but will with Violence and Fury compel, or ruine those that do refuse to follow his pernicious Ways. God grant this poor Nation (which hath been long contending with Difficulties and Troubles) may never have such a *Bramble* for a King to reign over it.

Blessed be God, our King is of the same Holy Religion with ourselves: He hath not given his Power to the *BEAST*, but is a Follower of the *LAMB*. He serves that *GOD* whom we call Father; rejoyleth in that *CHRIST JESUS* who is our Prince and Saviour, doth receive and own the same Scriptures which we do for the perfect Rule of Faith and Manners.

ners, performs the same Worship with us for the substance of it; gives Liberty to all that fear God, and will be peaceable in the Land; is himself tender over tender Consciences, and instead of setting up Mischief by a Law, hath by Law (as we to our Ease and Comfort see) given them Protection and Encouragement, opening unto them by a gracious Hand a wide Door, though there be many Adversaries to whom it is an Eye-sore. The good Lord grant that none might be able to shut it, and that all might be made so wise as not to abuse it.

It is great, a very great Mercy to a Protestant People to have a Protestant King and Queen set over them; and this is the Mercy which our God hath now extended to this sinful, unworthy and provoking Nation; And oh that it may be continued to us, and blessed, for ever blessed be his holy Name, that it hath been continued to us so long, and upon that account let us heartily rejoyce in their Salvation.

*Fourthly*, The Salvation of the Prince is to be looked upon by the People as matter of great Joy, when it hath been a Salvation from great and eminent Dangers: The greater the Dangers have been, the greater is the Deliverance; and the greater the Deliverance is, the greater should the Rejoycing be: So far as our Ability reacheth there ought to be some Proportion between the Receipt and the Return. We shall be too low when we rise up to our highest: it is a shame for them to content themselves with doing little things for God, for whom God hath been pleased to do great things. *David* took special notice of this as to himself, in the 18 Psal. 50. *Great deliverance giveth he to his*

*his King, and sheweth mercy to his anointed.* I doubt not but we may say, *Our King is God's King.* God hath set his King upon the Throne in these Nations; he was raised up and sent to us by God; he was called and spirited by God: he was advanced over us as by the general Choice and Consent of the People, so by a special and mighty Hand of God: *It was the Lord's doing, and well may it be marvellous in our eyes,* 118 Psal. *And great deliverance hath God given to his King.* Let the King remember, and with all Humility own what followeth, *That God sheweth mercy to his Anointed.* Though he hath deserved great things of us, yet nothing of God: he hath deserved a Crown of us, but not a Crown of God: of us he hath highly merited, but not of God, 16 Psal. *O Lord, said the King, my goodness extendeth not to thee.* His Deliverance was a great Mercy, and we may well call it a great Mercy, because it was a great Deliverance: Great it was in itself, and great, I hope, it will be in its Effects. May Proud and Cruel Lewis feel it so.

It was a multiplied Deliverance, a repeated Salvation, not only from one *single* Danger, but from several, there was a Complication of them: some of them are known, and are there not more unknown? It is like the Devils name, *Legion*, may very fitly be given them, for they are many. Something we are made acquainted with by the *Royal Proclamation*. A Preservation of their *Majesties* Government, notwithstanding the Designs and Attempts of their *open* and *secret* Enemies: Though their Government hath been so just that it pleaseth good Men, and so mild that it might attract and reconcile bad Men, yet still they have their Enemies. There are those that rather than they

will not be Enemies to our King and Queen, will fall out with Reason, and be Enemies to themselves and their own Interest, and we may be sure they are not without their *Design*, because they are wicked, nor without their *Attempts*, because they are restless. And there are too many of both sorts, for certain more than are good. Abundance of *open* Enemies, the God of Heaven fight against them: abundance of *secret* Enemies, the Lord discover them, and either change their Hearts, or blast and confound them both. Great Deliverance the King had from many and great Dangers of War in his late Expedition beyond the Seas, when Swords were drawn against him, Bullets flew thick about him, and he was the principal *Mark* they levelled and aimed at: besides, there was the Defeat of an horrid and barbarous Conspiracy for the cutting off his Sacred Person, and putting a Period to his precious Life by *Assassination*. Hell, and Rome, and France have been busie at work; and God knoweth how many more of the Devil's Imps concurr'd and joy'd with them. But his and our God hath had an eye upon him for good, delivering him from bloudy and violent Men, and giving him the Shield of his Salvation, his right Hand hath holden him up. This one thing being well and thoroughly consider'd, will do much to the enlarging of our Hearts in Praises; And oh that they may be so this day, and longer too!

*Fifthly*, The Prince's Salvation well may, yea, and ought to be by the People looked upon as great matter of their Rejoycing, when much, exceeding much depends upon his Life. Who is there that can tell, or conceive what never enough to be lamented Changes and

and Alterations would have attended his Miscarriage? What a dismal Catastrophe would there have been upon his Dissolution! How many pale Faces, aking Hearts in these three Nations! What Floods of Tears, wringing of Hands, and trembling of Limbs would have followed, not only here, but in all places where the Everlasting Gospel is in Estimation! And on the other side, what *Te Deums*, and Triumphs in *France*, what Insultings, Heathings, and Huzza's among the Atheists, Papists, prophane Debauchees, and vilest of Men among us! Had our implacable Enemies prevailed against him, they would not have question'd the working their Will upon us: Had he not returned in Safety and with Honour to us, we might have bid a sad Farewel to our Religion, Peace, Prosperity, all that we can call good, and wished for Death rather than Life, seeking Ease and Rest in the silent and lonely Grave, which we could not possibly have enjoyed above Ground. His Fall would have shaken all the Protestant Princes and States in the World, and made so great a Gap and wide a Breach among ourselves, as that an Inundation of Evils would suddenly have broken in upon us, and we been deluged with all sorts of Miseries, which it is in the Power of prevailing and enraged Enemies to bring upon the People of their Wrath. That was a notable Expression of *David*, 75 Psal. 30. *The earth and all the inhabitants of it are dissolved.* His meaning is, they were so in the time of *Saul*, who was wicked himself, remiss in his Government, and suffered the Reins to lie loose, and Men to take the Bit in their Mouths and run into what Villanies they pleased; all was turned into Disorder and Dissoluteness: From the Throne of *GOD*

and the the *LAMB*, *22 Revel.* there proceeds a pure River clear as Chryſtal; but from the Throne of *Saul* there came a Stream as black as Hell, which poiſoned the Country. There was no Care taken of Religion, nor of the due Adminiſtration of Juſtice, and ſo both Place and People were ready to ſink under the weight of their Iniquities; but *David* came in and ſet his Shoulder to it, *I bear up the pillars of it.* I am the Baſis, that doth uphold thoſe things upon which the Earth ſhould ſtand, and without which Kingdoms muſt and will fall into Decay and Ruine. I make it my buſineſs to reduce all into Order, to ſet and keep matters in a due Frame and Poſture, by a regular and religious Government: And upon this account alſo, bleſſed, yea, for ever bleſſed be the Father of Mercies for putting his Everlaſting Arms under our King and Queen, and for bearing them up who bear up the Pillars of our Country; without this we ſhould ſoon have had among us a terrible Earthquake to an utter Overthrow. But once more,

*Sixthly*, It is moſt certainly the Peoples Duty to increaſe their Joy in the Lord upon the Prince's Salvation, when it doth not come alone, but attended with a great and lovely Train, and bringeth other choice and deſirable Mercies in its company, when it is uſher'd in by ſome, and followed by others; ſo that we may ſay, *Behold, a Troop cometh!* Had there been no more than the ſingle Deliverance and Preſervation of our King, who in our Quarrel ventur'd himſelf in the high places of the Field, and upon the mighty Waters; we ſhould have been mightily concerned in it, and therefore greatly obliged to bleſs God: But as Affli-



Affliction doth not use to go alone, so neither did this Mercy: God hath compassed us with Favours, and laden us with Benefits, of which we may well be glad. How precious have his Thoughts been concerning us, and how open his Hand of Bounty to us! Who can tell the number of the former, or measure the largeness of the latter? Day unto day hath shewn his Love, and night unto night his Faithfulness. Take a few Instances, and set a mark upon them. How gracious hath God been in the Preservation of our Queen, let us give him the Glory of that, and of his directing and assisting her in a most prudent, most just, and most gracious Administration of Government. His Mercy in the late Earthquake, that he did so gently shake his Rod over us, and not stir up all his Wrath, nor rise up to that height of Severity which he had used a little before upon *Jamaica*, but only shewed us what he could do, and we deserved, still drawing out upon us a longer Line of Life and Tranquility, and giving us space for Repentance. Mercy in continuing the Peace of the Nation so that none have been able to disturb or interrupt it. Mercy in his gracious Presence with you of this great City in the Choice of your Magistrates, under whose Conduct we may promise our selves Encouragement of them that do well, and the Suppression of those crying Abominations which have abounded among us. And likewise wonderful Mercy in that great and signal Victory given to their *Majesties* Navy over the *French* Fleet, whereby the Marine Power of that *Cruel Nimrod* was greatly shaken and shatter'd, and his intolerable Pride may well be abated. Neither may we forget, or in Silence pass by that seasonable Weather which was given to the laborious,



rious, but then sorrowful Country man, for the gathering in the Fruits of the Earth, when the great and continued Rains had threatened us, and some begun to hoard up Corn, and most did apprehend a Scarcity approaching, and at the very Door. Shall I bind these up together. Our King hath had Salvation abroad; our Queen been blest and made a Blessing at home; our Forces have been crown'd with Victory; our Land enjoyeth Peace, when neighbouring Countries have been the Seat of a devouring War; we have Plenty as well as Peace; yea, and the true Religion and Gospel Truths and ordinances to sweeten all the rest. For all this praise the Lord O *England*, praise thy God O *London*, whose Name alone is excellent; and his Glory above the Earth.

In the next place we are to consider what should be the Qualifications, what the Properties of this Joy; and that I shall do in these three Things.

I. Our Joy ought to be an hearty Joy, not feigned but real, not hypocritical but sincere; the joyful Sound we make ought not to be an empty Sound. It is an impossible thing to deceive God, and a dangerous thing to mock him: Do not you mock him in your meeting together at this time. I wish none might be guilty of it, though I fear some will, who for Example sake, because others do so, or out of Fear, and to avoid Suspicion, will go to Church somewhere or other, and sit out the Publick Worship, though very uneasily and as upon Thorns, and then go to the Tavern, and meet their vain Companions, and with them drink Confusion to their Majesties sacred Persons,

sons, and Health to their Enemies. Let not such Guilt come upon any one here before the Lord, whose eye is upon you, that pure and piercing Eye which searcheth the Hearts, and looks for Truth. What you do this day, do it as to the Lord, as in the sight of God: be affected indeed, with this Salvation, and with these Mercies; and with the great Goodness of God in them, and be *thankful indeed*. The Apostle tells you, your Love must be such, *not in word and in tongue, viz. only, but in deed and in truth*. Call upon yourselves as that holy Man did, 103 Psal. 1. 2. *Bless the Lord, O my soul, and all that is within me: Bless his holy name, bless the Lord, O my soul, and forget not all his benefits.* Or, let me bespeak you in those words, which you have in the 105 Psal. 3. *Glory ye in his holy name, and let the heart of them rejoice that seek the Lord.* You have been a seeking People, you have sought the Lord, his Face, and Favour, and Strength: you have been seeking frequently, earnestly; you have been seeking the Lord on the behalf of your King and Queen: we have done it frequently, earnestly, together and apart; many and many a Prayer we have *lifted up* to Heaven for them, and God hath graciously heard us, and been found of us: Our King hath found God near to him, and round about him. He hath been followed and guarded with an Army of Prayers; and he hath been brought home to us in the Arms of Prayer: Now as you have been hearty in your Praying, make sure that you be so likewise in your Rejoycing: Let the hearts of them rejoyce that have sought the Lord. It is as the Prayer, so the Praise of the Upright, that is God's Delight. It is an Harmony between the Heart and the Lip, a Consent and Agreement between the

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Inward Affections and outward Expressions, that makes Melody in the Divine Ears. Therefore this Request in the 19. Psal. 14. *Direct words of my mouth, and the meditations of my heart be acceptable in thy sight, O Lord my strength and my redeemer.*

Our Joy must not be light and frothy; but a solid Joy: There is such a Laughter as Solomon called Madness, which is Persons that are sober and in their Wits should have nothing to do. Some cannot be merry without Ranting, let them do so without you. Do not now condemn nor speak the least Syllable against those outward Expressions of Joy which are in use among us, and unquestionably lawful: No, no, let the Bells ring, and the Canons roar, and your Bon-fires flame, let there be the sound of the Trumpet and Instruments of Musick. But do not any of you mingle any thing of wilful Sin with these innocent and very becoming Signs of Joy: do not speak your Thank-givings in the Language of Hell; away with all Swearing, and Cursing, and Excess, all Drunkenness and Debauchery. These things would be the Sacrifice of Fools, and not of a sweet Savour in God's Nostrils: They would indeed go up as Pillars of Smoke, but not perfumed with Myrror and Frankincense, and all the Pow-ers of the Merit. While we are pleased, I beseech you, let not God be provoked by us, lest he quickly distributes Sorrows in his Anger, and turn our Mirth into Mourning. Make it appear to all By-standers, that while you are cheerful and pleasant, there is the Awe of God upon you, remembering the Command given forth by an holy Person divinely inspired, 2 Psal. *Serve the LORD with fear, and rejoyce with tremb-*

*trembling.* Not as Slaves, but as Children that know their Father's Greatness, and their own Duty. True Joy is a grave and severe thing, and doth not admit of what is childish, for that lessens it, nor of what is prophane, for that doth corrupt it. Keep all your Festival Days like Christians, not like Heathens: Let Holiness to the Lord be written upon them. May a Vein of Godliness run thorough all your Actions; but do nothing contrary to the Principles and Rules of Morality. When you have put on your white and beautiful Garments, do all you can to keep them clean, do not contract Dirt and Filth upon them; for let me tell you, that which is to day a Spot upon your Garment, may another day prove a Wound in your Consciences. Oh therefore after you have been here offering Praise to GOD, do not go away and offer Affronts to Him. May that abide upon you with a commanding Power, which you find in the 50 Psal. 23. *Whoso offereth praise glorifieth me: and to him that ordereth his conversation aright, will I shew the salvation of GOD.* Let God see that which pleaseth him, and you shall see that which will comfort you. In this way you shall see more *Temporal* Salvations, and you will have need of them, and at last you shall have an *Eternal* one.

III. Our Joy in the King's Salvation ought to be a well regulated, well govern'd Joy: Give it its full scope, but still keep it in its right place, and within its due Bounds. God would not have you honour him with stoln Goods, but hates Robbery

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for a Burnt-offering; and for certain he is as much against Sacrilege, his Soul loathing them that would go about to take the Crown off his head and set it upon a Creatures. Therefore let your Joy in the King's Life, Health, and safe Return be subordinate to your Joy in God: Love the King and Queen dearly, but love GOD more, for he is infinitely better than they: Honour them, but give GOD a greater Honour, for he is the KING of Kings, and the highest of them are his Servants: Rejoyce in them, but most in GOD, make him your exceeding Joy, the Gladness of your Rejoycing. Let us bless GOD for establishing their Throne, but let none go about to set them, or either of them in GOD's Throne. Remember that of our precious Saviour, which is Counsel worthy of the Author, *Give unto Cesar the things which are Cesar's, and to GOD the things which are GOD's.* Our King is a great King, and he is a good King, a singular Blessing to us, yet he is but a Man, a frail Man, a mortal Man, subject to Errours, Mistakes, and Passions, who would soon faint and sink if GOD did not uphold him, quickly swerve and wander if GOD did not guide him. The sence of this put Solomon upon asking Wisdom of God, 1 Kings 3, &c. *I am but a child, I know not how to go out or come in, give therefore thy servant an understanding heart to judge thy people, that I may discern between good and evil.* Some have been so vain, foolish, and absurdly wicked as to turn Princes into Idols: so must not you; for doing so will be a Mischief to yourselves, and no Kindness at all to them: 12 Acts 21. *Herod arrayed in Royal Apparel*



parel, and sitting on his Throne, made an Oration, thereupon the People gave a shout, saying, *It is the voice of a God, and not of a man.* But it had been better for him if they had been silent, or he had sharply reprov'd them, for immediately the Angel of the Lord smote him, and he was eaten of Worms. Cursed is the Man that trusteth in Man, glorieth in Man, and maketh Flesh his Arm: As for us, let us trust in the Lord, and that for ever, since in the Lord *Jehovah* is everlasting strength. I proceed to the Use, which shall divide itself into five Branches:

*First*, Do you this day put that in practice which my Text tells you, the Church had in her Resolution, God, even our God hath graciously commanded Deliverance, Salvation for our King and for our Queen; he hath been the securing, comforting Shadow and saving Strength of his Anointed; now let his high Praises be in our mouths; let us compass him about with Songs of Deliverance: *It is GOD that giveth salvation to Kings, and covered his Servant's head in the day of Battle, and deliver'd him from the hurtful Sword.* His gracious Eye hath been upon him for good, while the malicious Eyes of his Enemies have been against him for evil. Let us there therefore put on our Garments of Praise, which are indeed beautiful Garments, and comely for the Upright. Let us make Melody in our Hearts to the Lord, and come before his Presence with Thanksgiving. The Mercy calls for it, our King and Queen call for it, our own Interest doth oblige to it, and God expects

it at our hands: Let us now answer the Calls on Earth, and the Expectations of Heaven, and in order thereunto look diligently upon the Mercy, study it well, labour to see it through and through, in the Largeness of its Extent, in the Greatness of its Beauty and Glory. Thereby our Hearts may come through the concurrence of a Divine Influence to be duly affected with it, and greatly enlarged: Oh that none of us here may be found empty before the Lord! but every one provided of such a Sacrifice to lay upon his Altar, as he will not despise but accept, having a Respect to our Persons, and to our Offerings as he had to *Abel's*: Yea, I earnestly intreat that you together with me would use greatest Care to offer up this day such Praises to GOD as he may call a glorifying of him.

*Secondly*, Let us accompany and follow our Praises to God for the Salvation which hath been already commanded, with Prayer for further Salvation, as need shall require, and for more and more Blessings upon him, upon them both, for they will stand in need of more: They have an absolute Dependence upon him, and cannot be without him one day; should he depart from them, their Strength would be Weakness, their Counsels Folly, and all their Endeavours unsuccessful. God hath store of Salvations by him, and a multitude of tender Mercies, and can send down Showers of Blessings; and he is willing so to do, for he doth not faint under Works of Power, nor is he weary of Acts of Kindness. But still we must seek him, for he loves

loves to be enquired of by the House of ISRAEL. Let us therefore pray for our King and Queen heartily, constantly every day; while they are thinking, consulting, ordering, caring, spending, venturing themselves for us, it is our unquestionable Duty to be Praying for them. Let us do it now, and hold on in doing it. Praise and Prayer are good in company: When we with Joy draw Waters out of the Well of Salvation, we must let down our Buckets for more: And since GOD hath set a Crown of pure Gold upon their Heads, let them still joy in his Strength, and through the Mercy of the most High let them not be moved, let them be presented, compassed, followed with the Blessings of Goodness; let them have Honour and Majesty laid upon them, and be made glad with the Light of his Countenance: Let the right Hand of GOD find out their Enemies that hate them; and make them as a fiery Oven in the time of his Anger: The good Lord cloath their Enemies with Shame; but upon their Heads let the Crown flourish.

Thirdly, Make their Work as easie to them as ever you can. You all see the height of their Station, and how much GOD hath advanced them above others, but you do not know the Difficulties they meet with in it; Crowns do glister but they are very heavy. It is no easie thing to manage such a Trust, and sit at the Helm of three Kingdoms. You that have but little Families do know it is an hard matter to provide for them, rightly to govern them, and to keep all things in them in a due Order: by that judge what it is to look after, care for, direct and rule such great Bodies.

O let us make it our business to render their Work as facill and delightfull as we can: And surely it is highly reasonable that every one should contribute his utmost toward it. While it is our unanimous Desire they should make their Government as easie to us as they can, shall we not make it as easie to them as we can? And then we shall do so, when we are a quiet and well-temper'd People, when we are a loving and loyal People, when we are an united People: Away with Discontent and Variance, with Discord and Quarrels, and Grumbings without Cause, or for Trifles, or for such things as are unavoidable. Let their Majesties see that ye Love them, and are at Peace among yourselves: How sweet and pleasant will it be to them to find they have a Room in your Hearts; and that you have a Brotherly Kindness for one another: and why not? Though there are and will be Difference of Judgment, and consequently of Practice in some things, yet there may and should be an Uniting in Affection: Men may walk divers ways without punching one another.

*Fourthly,* Be ready to assist them to your Power: In the Natural Body the Hands and Feet, and all the Members will contribute all they can to the Service of the Head: so it ought to be in the Body Politick. Accordingly let all do the Duties of their Places: single Persons theirs, let them order and govern themselves: Masters of Families theirs, let them wisely rule their own Houses: Magistrates in Cities, Towns, and Countries, fill up their Places: Judges theirs, Ministers and People theirs, Persons in Ecclesiastical, Civil, Military Employments theirs.

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That is an healthful Body, of which all the Parts are fit for, and busie at their severall Functions. The doing of this will lighten the Princes Load, and remove many Rubs out of their way. Assist them then with your *Persons*; one would think the Gallantry of an *English* Spirit should scorn to wait for a Press, when the Service of the King and Country calls you out, much more to flee and hide from it: *My heart is toward them among the people, that offer themselves willingly*, said brave *Debora*, & Judges. And let all that are able too, assist with their *Par- ses*. Why such Discontent because of the *Taxes*? are they Unnecessary? Can they be avoided? Can a War be maintained without Charge? A Navy and Army be kept up with nothing? Will Souldiers and Seamen venture their Limbs and Lives for nothing, or is it fit they should? Who can see by your Garbes and Tables that you are over-burden'd by the Taxes? Which of you fares the Coarser for them, or goes the meaner? But what are these Taxes to what those poor Countries suffer, that are the Seat of the War? what to Military Execution? Do you pay more than the Gospel is worth? more than the Honour of your Wives and Daughters is worth? more than your Peace and Liberty are worth? I think it better to pay half what you have, than lose all, as thousands have, and you will if under a *French* Power.

*Lastly*, Do not you expose their Majesties to Danger by your Follies: We are now rejoycing for their Salvation, and other Mercies shewn to them, and us in them; let us not when we have done, go and sin both

both them and us into Misery and Ruine. Know as a People may suffer for the Sins of a King, so *Agypt* did for the Stubbornness of *Pharaoh*; yea, and *Israel* too for *David's* Numbning the People: so may a King suffer for the Sins of the People: It was unto the People, *Samuel* spake those words, 1 Sam. 12. 25. *If ye shall still do wickedly, ye shall be consumed, both ye and your King.* Let us all therefore take heed to ourselves, let us break off our Sins by Repentance, and be a reformed and holy People, so walking as to please G O D, and honour the Gospel; then it will be well with Us and our KING and QUEEN. Amen.

*The E. N. D.*

*Call.* Do not you expose their Majesties to Danger by your Tollies: We are now rejoicing for their salvation, and other Mercies they receive to them, and us in them; let us not when we have done, go and sin both



